

Hubbard, Bela. 1960. The Hybrid Race Doctrine.

A Critical Analysis of Some Teachings of Modern Anthropology. (Second Printing.).

San Francisco: Liberty & Property.

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THE HYBRID RACE DOCTRINE

*A Critical Analysis of
Some Teachings of
Modern Anthropology*

By BELA HUBBARD, Ph.D.

"Dr. Hubbard has made a highly effective argument against miscegenation from the biological viewpoint. I hope that this timely booklet will be read and pondered over by the many Americans in danger of being 'brain washed' as to the facts concerning race mixture."

—HENRY E. GARRETT, Ph.D., Sc.D.

Professor Emeritus of Psychology
Columbia University

THE HYBRID RACE DOCTRINE

A Critical Analysis of Some Teachings of Modern Anthropology



By BELA HUBBARD, Ph.D.

(SECOND PRINTING)

Introductory Statement

Interracial antipathies are geographically world-wide and historically very ancient. In the United States, where the Caucasoid, Negroid and Mongoloid races are represented, our only important interracial problem today involves Whites and Blacks. Starting in August, 1619, when 20 African slaves were sold to the Jamestown colonists, the ensuing 340 years have brought an increase in our Negro population to a present total of nearly 16 millions, representing about 10 percent of the entire U.S. population. For almost a century the U.S. Negro has enjoyed the status of a free citizen, and has made far more progress than Negroes in other countries.

Under our Constitution and its amendments the Negro has been coexisting with his White neighbors with a minimum of interracial friction until the past few years. The Supreme Court ruling in 1954 on public school integration, and the subsequent unconstitutional invasions by federal authorities into local affairs in the South, have disrupted this amicable racial coexistence, and brought about a potentially explosive situation.

The basic ingredients of our Negro problem are of four origins: biological, social, political, and economic, listed in order of fundamental importance.

The catalyst which can convert these ingredients into an explosive mixture is subversive propaganda. The primary purpose of the present study is to explore the biological ingredient of the problem, with only incidental references to the others. The social, political and economic factors can, in large measure, be controlled, modified, and even reversed. The biological factor, leading to racial hybridization, can be final. The pattern of subversive propaganda now being applied to the race problem in the United States will be identified and described.

On the Racial Propaganda Front

The generation of friction between Negroes and Whites in the United States has long been an openly declared policy of the Communist Party, planned and directed by the Kremlin. The Communist "m.o." is (1) to publicize and exaggerate all restrictions or denials of civil rights of Negroes, particularly in the South; (2) to organize, support, or infiltrate and direct the activities of such organizations as NAACP, Urban League, and Civil Liberties Union; (3) recruit Negroes as C.P. members and train them as racial agitators; (4) encourage, support, and guide the activities of "liberals" in promoting and advocating miscegenation of Blacks and Whites on theoretical or scientific grounds.

This Communist policy is not motivated by any sympathy for the Negro race, nor by a desire to improve or strengthen the United States. The Kremlin's purpose is to weaken the United States, to subvert its government and, finally, to absorb America as a satellite of the Soviet empire. This is to be accomplished, if possible, without the high cost and risk of military conquest. The pretense of concern for Negro welfare serves to camouflage the real objective of creating race riots and interracial dissension. Although the Negro has fared much better in the United States than in other parts of the world, he is represented in Communist inspired propaganda as downtrodden and persecuted.

In this campaign on behalf of the American Negro the Communists are assisted, wittingly or unwittingly, by many non-Communists. These range in ideology from sincere idealists and "liberals" to integrationist fanatics, the modern counterparts of abolitionists who did so much to bring on the War Between the States and its bitter aftermath, the Carpet Bagger era in the South. Due to the powerful influence of the "liberals" and integrationists, our Negro citizens are being elevated to a privileged social status somewhat comparable to that of the sacred cow of India. This is being accomplished in part through legislation and court decisions and, perhaps, in larger part through propaganda and manipulation of news media and other information sources (newspapers, periodicals, radio, television,

government statistics, etc.). Instead of the Negro being given the chance to advance by his own effort (a policy followed in the deep South), he is being constantly protected, babied, coddled, flattered and outrageously misguided by a host of congenital busybodies operating independently and through their various organizations. He is being encouraged and even forced into more intimate contact with White citizens, although he would prefer the society of his own race.

Legislation and outright propaganda in behalf of the Negro can usually be identified as such. Censorship and doctoring of news and information are more subtle and less easily detected. Statistics of crime, juvenile delinquency, school aptitude and intelligence tests are rarely or never broken down or published to reveal racial comparisons, although the race propagandists maintain that such statistics show the two races to be potentially equal. Crimes reported in daily newspapers rarely identify the race where the criminal is a Negro, even though such identification sometimes aids apprehension of a wanted criminal. In the entertainment field (fiction, drama, comedy, music), censorship has eliminated everything that might possibly offend the Negro. In crime fiction, the criminal is invariably and monotonously a White person, usually with an English, Scotch or Irish name.

Racial designations offensive to the Negro, such as "Nigger," "Coon," and "Shine" are no longer permitted or used, although designations equally offensive to other races or nationalities ("Mick," "Limey," "Dago," "Wop," "Spick," "Greaser," "Gringo," "Chink," "Redskin," "Hunky," "Bohunk," "Frog," and "Cousin Jack") are permissible and still used. The black-face minstrel show, long a typical American institution, has practically vanished from the scene. The radio show "Amos and Andy" has been saved only by its great popularity. Stephen Foster's "Old Uncle Ned" who went "where the good Niggers go," was once consigned by the censor to the place where the good "Darkies" go. But even this was deemed offensive to the delicate feelings of our Negro citizens. Because no inoffensive synonym to fit the rhythm has been found, a great American song, a favorite of generations of music lovers, may now be heard only by a fortunate few who have preserved their old orthophonic records.

The Miscegenation Campaign

The campaign tactics described in the preceding paragraphs are concerned primarily with the social, political and economic phases of the Negro problem in America. Harmful as these tactics are, their effects need not be fatal. They can be corrected by suitable counter measures. However, there is an-

other campaign in progress which is more sinister in nature. This is the propaganda favoring miscegenation of whites and blacks. "Miscegenation" is defined as "reproduction by parents of different races. A form of intraspecific hybridization." (Van Nostrand's Scientific Encyclopedia, 3rd ed., 1958). The miscegenation campaign is based on the hybrid race doctrine, which claims that the amalgamation of Blacks and Whites will produce a superior, more vigorous race. Although this preposterous claim is refuted by the facts of ancient and recent racial histories, as well as by contemporary observations, it is supported by many social scientists and by the currently dominant school of American anthropologists.

Quite apart from the truth or falsity of the hybrid race doctrine, there are three indisputable facts concerning the current miscegenation campaign which all Americans concerned with the future welfare of our country should know and consider carefully. First, there is the fact that miscegenation is an irreversible process; a one-way street in which there is no returning. If the scientists should be wrong—they often have been wrong in the past—not even all the magic of modern science can correct the mistake. It is a situation best described in the words of Omar Khayyam: "The moving finger writes, and having writ moves on. Nor all your piety nor wit may call it back to cancel half a line, nor all your tears wash out a word of it." Second, the miscegenation campaign, supported by many anthropologists, has acquired a wholly undeserved aura of scientific prestige in the minds of laymen. Third, the campaign is actively supported by Kremlin agents in this country. In more than forty years of subversive activity in the United States, the wily Kremlin rulers have not yet made the mistake of promoting a scheme that would transform Americans into a more vigorous race.

In order to present and to analyze the currently held opinions and conclusions of those American anthropologists who advocate miscegenation of Negroes and Whites, the present paper will discuss the recent statements of an eminent anthropologist. Analysis of the specific opinions and statements of a single representative scientist avoids the difficult task of attempting to evaluate and harmonize the minor variations of opinion among a number of individuals.

Dr. Wilton M. Krogman On Miscegenation

Dr. Wilton M. Krogman, on February 19, 1959, delivered an address on integration and racial amalgamation to an audience of six hundred at the University of Arizona, Tucson. This lecture was one of a series by prominent guest speakers delivered an-

nually under the University's auspices, and sponsored by Kennecott Copper Co. Dr. Krogman was introduced as a professor of anthropology at the University of Pennsylvania graduate school of medicine, director of the Philadelphia Center for Research in Child Growth, and one of America's leading physical anthropologists.

As quoted in the local press, Dr. Krogman made the following eight important statements on the subject he discussed:

- 1) "After integration, the next great step will be intermarriage." The current program of integration in the United States will speed mixing of races.
- 2) Only 27 percent of Negroes (in the U.S.) are still wholly African, and of White Americans about 21 percent have some African genes.
- 3) The views held in the South, that racial traits are innate and that hybridization leads downhill, are untrue.
- 4) World history shows that hybrid races often are more vigorous than either of the people from which they came.
- 5) There is hope that reason and understanding will triumph in the race problem.
- 6) The anthropologist's whole chain of reasoning is "based on the undisputed assumption that over a period of 50,000 years all mankind has been biologically alike (one species — *Homo sapiens*)."
- 7) Biologically, there are subgroups today with characteristics that can be measured and catalogued. On the whole about 30,000 pairs of genes are common to all people, with only 500 pairs of genes carrying the racial characteristics.
- 8) The big difference among people is in their social and cultural attitudes. People differ in ability as individuals, not as races.

These eight statements cover adequately the anthropological basis of the miscegenationist philosophy. Recent anthropological literature on this subject indicates that not every American anthropologist would agree with all of Dr. Krogman's statements, though most differences would be minor. However, there are a few anthropologists and probably a majority of geneticists who would disagree emphatically with most, if not all, of the quoted statements.

The present paper will discuss each of these statements of Dr. Krogman, and show where they are contrary to generally accepted facts of biological science. It will also show that they contradict historical facts. It will show that the effects of miscegenation may be observed today at first hand in many parts of the world, and that these effects are

not those claimed by Dr. Krogman. It will show further that Krogman's biological basis for advocating miscegenation is founded on an old theory of evolution, long since discredited but recently revived in Russia as a foundation stone of the philosophy of Marxian Communism.

Will Integration Lead to Intermarriage?

Dr. Krogman's assertion that the current program of integration in the United States will speed mixing of races and be followed by general intermarriage of Negroes and Whites is obviously a prediction, not a statement of fact. If, by the term "mixing of races" he means that there will be an increase in the current appalling statistics of rape and illicit sex relations between Blacks and Whites, he may be correct. His prediction of early racial amalgamation by formal intermarriage, however, is highly improbable. From earliest history down to the present day there have been many examples of long continued coexistence of Negroes and White peoples with little interracial mixing, legal or illegal.

An outstanding example was ancient Egypt during the earlier dynasties, where a White race lived with an increasingly large population of Nubian Negroes for some sixteen centuries. During this long period there is no evidence that there was any substantial miscegenation of the two races. Modern examples may be found in some of the islands of the Lesser Antilles. On the British island of Barbados Whites and Blacks have resided side by side for more than three centuries in the most amicable relationship, with no intermarriages and very little illicit mixing. On the Australian Continent and in the Union of South Africa there has been very little miscegenation of Blacks and Whites. Both countries have laws designed to preserve racial integrity.

In the United States, miscegenation of Blacks and Whites has been limited almost exclusively to illicit relationships. Although interracial marriages are legal in many states, such events are so exceedingly rare that they receive special publicity in the press. The White advocates of miscegenation in America who, by the way, never practice what they preach, attribute the lack of mixed marriages to social custom founded on bigotry, snobbery and ignorance, characteristics they claim to be prevalent among White people of the South. This social custom is world-wide; certainly not peculiar to our southern states. And it is a very ancient custom, as shown in the records of Egypt as early as 1345 B.C.

This ancient social barrier to intermarriage of Negroes and White peoples is instinctive in both races. The instinct is Nature's way of discouraging cross-breeding of biologically distinct races; of preserving such divergent strains from injurious hy-

bridization. This natural racial barrier between divergent races of men acts principally through man's senses of sight and smell. The Negro physiognomy is not attractive to White people. A good illustration of this is the fact that no pure Negro girl has ever been entered in any of our national beauty contests. The body odor of the Negro is objectionable to White people and the characteristic body odor of the White person, unnoticed by other Whites, is disagreeable to Negroes. These innate racial instincts, conveyed through the senses of sight and smell, are manifestations of Nature's law against miscegenation; a law which operates to preserve races against decay and ultimate extinction. This natural law was noted by the poet Tennyson:

"So careful of the type she seems,
So careless of the single life;"

In summary, it appears extremely doubtful that after integration in the United States the "next great step will be intermarriage" as Dr. Krogman predicts. The increase in illicit racial mixing which will doubtless result is something to be discouraged by responsible citizens. The effect of Dr. Krogman's prediction will not be to discourage this social evil. While the American Republic lasts and American citizens retain their Constitutional freedom of choice in personal and social matters, it is safe to predict that there will be no general intermarriage of Negro and White citizens.

Is Every Fifth White American Part Negro?

Dr. Krogman stated that only 27 percent of American Negroes are still wholly African (pure Negro), and that 21 percent of White Americans are partly Negro. These percentages differ substantially from other published estimates, and every estimate by an "authority" differs from the others. It is evident that such estimates cannot be based on reliable data. Most published figures suggest that Krogman's 27 percent pure Negroes is on the high side. Because of the large number of Negro infants of illegitimate birth, vital statistics of the states are unreliable in recording cases of mixed parentage. Many American Negroes apparently of pure Negro heritage may be mixed.

Regarding Krogman's statement that 21 percent of White Americans have some "African genes," this is very probably a gross exaggeration. It is much higher than published estimates which the present writer has seen. Its validity depends very largely on Krogman's definition of "White American." Many Puerto Ricans and immigrants from coastal areas of South and Central America are of mixed Spanish, Amerindian, and Negro parentage. Most of them pass as "Whites" largely because they are Spanish-speaking and do not readily associate

with the English-speaking American Negro. In New Orleans and coastal Louisiana, there are some descendants of early French settlers who pass as Whites but often show slight traces of mixed parentage. These and other cases of citizens who pass socially as White but show evidence of some mixed Negro ancestry could not possibly bring the total White population of mixed parentage to any figure approaching 21 percent.

Based on the 1950 census and subsequent estimates of population increase, the present U.S. population must be close to 170 millions, of which about 154 millions are classed as White people. If Krogman's figure of 21 percent is correct this would mean that more than 32 millions of our White citizens are part Negro. In other words, one out of every five White persons one passes on the street may have some Negro blood. Such an estimate is not only absurd; it is highly effective propaganda to convince the American public that we have already traveled far toward the integrationist goal of complete racial amalgamation.

Are Racial Traits Innate?

Dr. Krogman says that the view held in the South that racial traits are innate is untrue. The attempt to represent this view as peculiar to the South is a propaganda device unworthy of a true scholar or scientist. The literatures of anthropology, of psychology and of genetics show that competent students have long recognized the overwhelming evidence demonstrating the existence of hereditary differences between the principal branches of *Homo sapiens*. These differences include both physical and mental characteristics. They have become so firmly established over many decades of observation, experimentation and statistical studies by trained scientists and unbiased students that the denial of their existence by "one of America's leading physical anthropologists" indicates the astounding deterioration of anthropological science in this country.

It is the contention of a modern school of anthropologists, largely dominant in the United States today, that the Negroid and Caucasoid races, while showing physical differences, have no appreciable or measurable racial differences in brain structure and potential mentality. The Negro, they admit, may inherit black skin, kinky hair, a characteristic physiognomy, notably thick skull bones, long arms, flat feet, etc., but his brain is practically identical with that of the Caucasoid. All differences in mental attainment of the two races they attribute to environmental factors, such as the alleged suppression of the Negro in the South. As proof that the Negro has potential mental capacity equal to that of the Caucasoid, they cite individual Negroes

who have distinguished themselves in the arts and sciences, but they never supply proof that the individuals so cited are pure Negro.

Nations of pure Negroes in Africa enjoyed independence for thousands of years prior to conquest by White peoples and never developed a culture comparable to those of the Mongoloids and Caucasoids. By their own efforts they have never actually progressed beyond barbarism. These well known facts are ignored by the modern school of anthropologists. The Liberians today, after several generations, with all the cultural and material advances of the Caucasoid civilization theirs to accept, have shown little inclination to do so. If Liberia, Ghana, and other Negroid nations are not living proofs of innate Negroid mental traits, there seems to be no other rational explanation of their failure to advance. At least, the anthropologists have offered none.

The dominant school of anthropology to which Dr. Krogman belongs has adopted a Marxian biological doctrine propagated by the Soviet authorities in the Kremlin. The celebrated French biologist Lamarck (1744-1829) proposed a theory of evolution which held that all hereditary changes in living organisms (plants and animals) were caused by external or environmental factors. The classical example selected to illustrate the theory was the African giraffe. The giraffe supposedly migrated into regions where grass was scarce and its only food the foliage of trees. Originally an animal of normal proportions, the giraffe was compelled, generation after generation, to stretch its neck in reaching for leaves on the higher branches. This neck-stretching effort eventually produced an evolutionary lengthening of the neck until the modern giraffe resulted. This Lamarckian theory of evolution, long ago discredited, is now held only by the captive biologists in Russia and other Communist countries.

Karl Marx (1818-1883) saw the value of this exploded theory in bolstering his philosophy of Dialectic Materialism; and Lenin made it an essential dogma in his program of world conquest. Its usefulness in the Soviet program becomes clear when the Lamarckian theory is extended from plants and animals to the human race and applied to both physical characteristics and mental traits. It is the Communist belief, and hope, that by the brainwashing of successive generations of men, a race will evolve in which the Communist mentality has become a permanent hereditary fixture. In other words babies would be born Communists and continued brainwashing would be unnecessary.

In America as elsewhere in the free world, no trained geneticist of sound mind would give cre-

dence to these absurd neo-Lamarckian notions. It is only in Dr. Krogman's school of anthropology and among many of our social scientists that this fallacious Kremlin dogma gains support. Although denying that the Negroid brain is potentially lower in capacity than the average Caucasoid brain, they believe that any existing minor differences in the Negro brain structure may be eliminated by an improved environment. Of course, this belief is quite inconsistent with their advocacy of miscegenation. If the pure Negroid brain could be improved by Lamarckian methods, the validity of the theory could be established only by experimenting with pure Negroes. Whether these modern anthropologists actually believe in the Lamarckian heredity or only employ it as a smoke screen is a moot question. A careful analysis of their arguments reveals a plan to improve the Negro mentality through miscegenation.

Does Hybridization Lead Downhill?

Again citing the South as the chief source of misinformation, Dr. Krogman stated that, contrary to views held there, racial hybridization does not "lead downhill." To this, he added the statement that "World history shows that hybrid races often are more vigorous than either of the people from which they came." These statements cannot be evaluated without first establishing what Dr. Krogman meant by "hybridization" and what branches of *Homo sapiens* he classed as "hybrid races." If he referred to crosses between Alpine and Nordic strains of the Caucasoid race, his statements are probably true. From the context of his lecture, however, he was obviously referring to Negroid-Caucasoid hybrids, and in this case his statements are easily refuted by the facts.

The best illustration of Negroid-Caucasoid hybridization afforded by world history is ancient Egypt, of which there is an extraordinarily complete record covering some 3,400 years. Starting with King Menes (3407-3345 B.C.) a remarkable White race coexisted with Negroids from Nubia and preserved its racial purity for at least 16 centuries. Eventually the influx of Asiatics from the east produced a mixed race which progressively lost its resistance to hybridization. By the time of Queen Cleopatra (51-30 B.C.) when Egypt ceased to be an independent nation, the Egyptian people had become thoroughly mixed with Nubian Negroids, a situation which exists today, more than 5,000 years after King Menes founded the first dynasty. Beginning with the first clear evidences of mongrelization (19th and 20th dynasties), the quality of Egyptian culture began its long decline. Today, in the physically weak, disease-ridden population

of modern Egypt is seen the end product of a hybridization which Dr. Krogman says, on the basis of "world history," often produces a more vigorous race. And it is just barely possible that Americans living in our southern states, who believe that hybridization leads downhill may be more familiar with "world history" than most modern anthropologists.

Historical examples of Negroid-Caucasoid hybridization such as Egypt and the Roman Empire may be supplemented by many convincing examples of recent date of which Brazil is typical. A trip down the Brazil coast from the mouth of the Amazon to Rio Grande do Sul on the Uruguay frontier presents a veritable spectrum of racial mixtures. Para on the north is predominantly Amerindian (Mongoloid) with small percentage of mixed Amerindian-Portuguese-Spanish. Southward, the mixture becomes increasingly Negroid, reaching a maximum in Bahia. It is in Bahia, with its predominantly hybrid Negroid population, that one finds more racial discrimination than elsewhere in the country. And oddly enough, this is not the racial bigotry of the small minority of Whites. It exists almost entirely among the hybrid Negroes and is based chiefly on skin color. The light skinned Negroes show contempt for those with very dark skin and rarely mingle with them socially or intermarry with them. Those who do become social outcasts.

Continuing southward, Negroid hybrids are found in decreasing percentages as far as Rio de Janeiro and Santos. From Sao Paulo to Rio Grande do Sul, the population becomes increasingly White European, with few Amerindian-European hybrids. To the extent that inherited racial traits may influence progress in the arts, sciences, and industries, there is an obvious correlation in Brazil between racial purity and culture. One has only to compare the advanced civilization in White southern Brazil with the backward, relatively primitive conditions in coastal Bahia with its Negroid inhabitants. The difference cannot be credited to climate, natural resources, availability of capital, or any environmental factor. Every opportunity open to the people in southern Brazil has been available in equal or greater measure to those in Bahia. There is no better proving ground than Brazil in which to show that hybridization does indeed "lead downhill."

Another living exhibit of the results of racial hybridization is to be found in the Caribbean area among the Antillean islands. Examples of advanced miscegenation are Jamaica, Haiti and Trinidad. Cuba, Puerto Rico and Dominican Republic are slightly less advanced. Haiti, Trinidad and Ja-

maica have had exceptionally turbulent histories, marked by many periods of unrest and interracial conflict. British rule in Jamaica and Trinidad has been a deterrent to these disorders. Haiti, independent for more than 150 years, has had a history of frequent periods of revolt and anarchy perhaps unequalled elsewhere in the world.

The hybrid Negroids of Jamaica, Haiti and Trinidad when compared with the substantially pure Negroids found in certain other islands of the Antilles, are physically inferior, mentally more erratic and unpredictable. Some Mulattoes and other hybrids do exhibit mental ability superior to that of the pure Negro. But, on the whole, the hybrid shows a strong tendency to mental and moral instability, a fact generally recognized by employers. In 1926, when this writer was working in Trinidad, he asked the chief of the island police (a British colonel) why it was that every man on his splendidly equipped mounted police force was a black-skinned apparently pure Negro. He explained that although there were no racial qualifications, Mulattoes rarely passed the rigorous physical examination and, moreover, had been found less dependable than the Blacks. At police headquarters in Port of Spain many light-skinned Negroes were employed in office work for which no comparable physical standards were imposed. In discussing the racial situation on the island the chief of police stated that statistically, the light-skinned Negroes, even though they enjoyed a superior social status, showed a notably greater tendency toward crime than did any of the purer racial elements.

Trinidad, as a racial melting pot, is one of the world's most interesting anthropological laboratories. Doctrinaire armchair anthropologists with an integrationist complex could learn much by spending a month or two on this island. Of particular interest is Trinidad's large population of "Hindus." Many years ago, the British government, plagued by the frequent riots and disorders among the numerically dominant Negro population, began the importation of agricultural workers and their families from India. Each immigrant family was given a few acres of arable "Crown" land and temporary financial assistance. This new racial element proved to be a stabilizing influence and a protection to the small White minority against the highly unstable Negro element.

The "Hindu" settlers, members of the Caucasoid race in spite of their dark skin color, have never intermarried with the Negroes. The two racial elements live side by side with no serious interracial friction or disorders. The only manifestation of racial prejudice is by the light-skinned Negroes who regard the somewhat darker skinned East In-

dian as an inferior race. Very wisely, the Crown authorities have not attempted to disturb the voluntary segregation of the two races.

A contrasting picture is presented in certain islands of the Lesser Antilles, where a policy of racial segregation has continued from earliest colonial times. Foremost among these is the British island of Barbados. Here, Whites and Blacks have lived as close neighbors for three centuries in peace, friendship and mutual respect. Strange as it may seem to most Americans, there is no thought of racial superiority or inferiority among the inhabitants of Barbados. The Negroes are as proud of their African heritage as the White English are of theirs. And the Barbadian Negro has good reason to be proud. As a physical specimen he has no superior anywhere in the Western Hemisphere.

The mental capacity of the Barbadian Negro is definitely lower than that of his White neighbor. This difference is undoubtedly an innate racial character; it cannot be explained by any social factors. However, the Barbadian Negro displays mental stability and strength of character in marked contrast to the hybrid Negroes of neighboring islands. Due to population growth and lack of local job opportunities many young Negro men of Barbados have emigrated to other islands of the West Indies and to North and South America. These Barbadians have always been in demand, particularly in past years in the Venezuelan oilfields, where this writer has had occasion to employ some of them along with hybrid Negroes from Trinidad, and to compare their relative behavior under adverse conditions. On such occasions as a storm at sea or a brush with Motilone Indians in the jungle, it was invariably the Barbadian Negroes who displayed the greater stamina and courage. Their outstanding qualities, in addition to superior physical strength, are relative immunity to disease, cleanliness, temperance, honesty, reliability and common sense.

There are other islands of the Lesser Antilles where the Negro has maintained his racial purity in greater or less degree, with results similar to those in Barbados. If space permitted, a large volume of data could be assembled from the Caribbean area to contrast the results of segregation and integration, and to provide convincing proof of racial deterioration resulting from miscegenation. Due largely to island isolation and the large degree of home rule on each island, the West Indies is perhaps the ideal region for a first hand study of racial problems. Here are represented the three principal branches of Homo sapiens in all stages from substantial racial purity to advanced hybridization. This unsurpassed setting for studying the

results of hybridization, situated at our doorstep, has been strangely neglected by most American anthropologists, and significantly ignored by fanatical advocates of miscegenation.

Is the Race Problem Purely Social?

Dr. Krogman made the statement that there is hope that reason and understanding will triumph in the race problem. From the context of his address, this statement clearly applies to relationship between Negroes and Whites in the United States. It implies that the race problem is not of biological nature but purely a social matter to be solved by purely social instrumentalities.

In the preceding paragraphs evidence has been presented to show that the problem is biological, not social. It was shown that in Barbados, under strict segregation for three hundred years, there is no racial problem and there never has been. It was shown that in populations predominantly of hybrid Negro composition, interracial friction, social instability, and periods of political chaos are characteristic. It was shown that racial prejudice is a prominent trait of the hybrid Negro, not of the purer or non-Negroid racial elements of the community. The social aspects of the race problem are effects, not causes. Where the fundamental biological cause, hybridization, is encouraged and given free reign, social legislation will continue to be wholly ineffective. The hope that "reason and understanding will triumph" is a forlorn hope unless the reason and understanding are based on fact and not on a naive idealism, fed by maliciously false propaganda.

Are All Races Biologically Alike?

Dr. Krogman stated that the anthropologist's whole chain of reasoning is "based on the undisputed assumption that over a period of 50,000 years all mankind has been biologically alike (one species—*Homo sapiens*)". Before considering the scientific aspects of this extraordinary statement, its logical aspects must be examined.

First, there is the phrase "undisputed assumption." This writer is familiar with a good many scientific theories and working hypotheses which have been based on one or more assumptions, but has never heard of an assumption which is undisputed by scientists in a free society. Second, Dr. Krogman's statement that all mankind is biologically alike contradicts his previous admissions that racial differences do exist and that "hybrid races often are more vigorous..." Either his undisputed assumption of the biological unity of mankind or his recognition of hybrid races is erroneous. He cannot logically have both.

Dr. Krogman's "undisputed assumption" on which he bases his entire anthropological "chain of reasoning" is a long way from being a true statement of the findings of anthropology and related sciences. The fact that the existing races of man are classified as belonging to a single species (*Homo sapiens*) does not prove that all these races are "biologically alike." The most recent authoritative definition of "species" is: "The smallest taxonomic category, excluding the various subdivisions recognized in very detailed study. A species is made up of a group of individuals, but beyond this limitation the definition of the term has varied from the denial of its existence as a natural entity to various attempts at rigid characterization . . . In some extremely variable species individuals may be found which are incapable of mating, and in some cases different species produce fertile hybrids when crossed." (Van Nostrand's Scientific Encyclopedia, 3rd ed., 1958).

It is evident from the foregoing quoted facts that biological species is a very vague and flexible term and does not always include only those individuals which are "biologically alike." Furthermore, the criteria used to decide what is or is not a species are largely arbitrary, and they differ widely among the various biological sciences, such as bacteriology, paleontology, botany, vertebrate and invertebrate zoology. The skeletal remains of the Negroid and the Caucasoid show invariably such pronounced differences that many vertebrate paleontologists might be inclined to assign them to different species. On the basis of many other physical differences (hair, skin color, physiognomy, blood type ratios, etc.) the two races could be classified as distinct species on the criteria used by biologists in classifying all mammals. In any case, the accepted anthropological classification of all races as *Homo sapiens* cannot be used as proof that the hybridization of all races is harmless or beneficial.

Dr. Krogman's "undisputed" assumption that all mankind has been biologically alike (*Homo sapiens*) during the past 50,000 years is also open to dispute. Of the two best known extinct races, Crô-Magnon (generally classed as *H. sapiens*) and Neanderthal (*H. neanderthalensis*), the former survived until late prehistoric times, the latter until late Pleistocene, probably less than 50,000 years ago. Paleontological evidence of prehistoric man is exceedingly scanty. Due to the nature of man's habitat, preservation of human bones in fossilized state has occurred only under extremely rare circumstances. The dogmatic assumption that during the last 50,000 years all human species except *H. sapiens* had become extinct most certainly cannot be considered as "undisputed."

How Do Biologists Measure Racial Differences?

Dr. Krogman stated: "Biologically, there are subgroups today with characteristics that can be measured and catalogued. On the whole, about 30,000 pairs of genes are common to all people, with only 500 pairs of genes carrying the racial characteristics." Perhaps, because he was delivering a popular lecture to a mixed audience, Dr. Krogman felt it necessary to oversimplify some of his explanations to avoid complex technicalities. Nevertheless, the foregoing quoted statements are very misleading, and were apparently designed to support his main thesis. As pointed out previously, he is inconsistent in maintaining that all men are biologically alike, and then admitting the existence of "subgroups" with different characteristics that can be measured and catalogued. When he stated that there are 30,000 hereditary characteristics common to all people, of which only 500 are racial, he implied that no two men of different races could possibly differ more than 1.7 percent in their purely racial characteristics. Any geneticist could show that such a statement is meaningless when used, as Dr. Krogman used it, to argue that miscegenation is always desirable and never harmful to the races.

Dr. Krogman's figures for the total numbers of genes could also be challenged by geneticists. To an audience of laymen, these figures could not fail to give the false impression that the genes in human chromosomes have been isolated, counted, photographed and individually studied, analyzed and described. Actually, the total number of hereditary characteristics in the average human individual is estimated from direct observations and statistical studies of the physical and mental characteristics of many individuals. On the reasonable theory that each distinctive hereditary characteristic was carried by a gene, the total number of genes is indirectly estimated. Krogman's figures are estimates and they may be far from accurate.

Human genes have never been isolated, visually or photographically, even with the most powerful electron microscopes. Their existence, though highly probable, is nevertheless assumed. In certain exceptionally large sized chromosomes of the common fruit fly (*Drosophila melanogaster*) the electron microscope has revealed minute structural details which have been interpreted as genes, but their number, shape and other details are completely beyond the range of existing micro equipment. This observation supports the theory that there are human genes, similarly located, but it does not tell us how many there are. Nor is there any direct method of determining what percentage of genes carries the racial characteristics. The as-

sersion that only 500 genes carry all the human racial characteristics would appear to be a propaganda device disguised by the language of science and designed to show close consanguinity of Whites and Blacks.

Are Races Potentially Equal?

Dr. Krogman stated: "The big difference among people is in their social and cultural attitudes. People differ in ability as individuals, not as races." This statement, in identical or similar words, has long been familiar to the American public. It is one of the hackneyed arguments of the integration and miscegenation propagandists; certainly not the unbiased observation of a scientist or scholar. In vague, generalized language, this is the neo-Lamarckian Communist philosophy, based on the false theory that hereditary characteristics can be changed merely by changing the environment. The complete falsity of this theory has been pointed out in preceding paragraphs. Unfortunately, the dissemination of truth, where truth is politically unpalatable, is no match for organized, well financed propaganda. The false doctrine of "one world—one race" has permeated American "social science," our educational system, our current literature, and the thinking of the general public. It is manifested daily by such popular clichés as "all men were (or are) created equal," "all men are brothers under the skin," "our democracy knows no race, color or creed," and many others. Under the protective coloration of Christian ideals and a professed love for all mankind, the hidden purpose of all this propaganda is the ultimate production of a single mongrel race of uniformly mediocre mental capacity which can be readily controlled from a world capital, preferably Moscow, by a small, compact aristocracy of superior intellect. The probable fact that many of the propagandists are completely innocent of any such dark motives cannot change the ultimate result.

That such a result can ever be attained is highly doubtful. Nature works to produce variety, not sameness. Any man-made scheme which runs contrary to Natural laws is sure to fail, but in the failure, irreparable harm will have been done. The advances made at such great cost during two thousand years of the Christian era could be destroyed in a few decades. A world reduced to barbarism and chaos would then have to begin a new cycle. And all because of a failure to recognize the laws of heredity.

Can Our Racial Problem Be Solved?

There appear to be only four possible solutions to the racial problem in America:

- 1) *Complete, uncontrolled racial mongrelization* as advocated by the miscegenationists. As has been pointed out, ancient historical records and observations of modern cases show that the final result of miscegenation of Blacks and Whites is deterioration of both races.
- 2) *Controlled cross-breeding* with or without selective sterilization, under the supervision of a totalitarian state. Even if such procedures could be proved successful after many generations of experimentation with human guinea pigs, they would never be tolerated by a free people, and need not be discussed further.
- 3) *Deportation to Africa* of all our Negro citizens and exclusion of Negro immigrants. Such an enforced deportation, even if authorized by a Constitutional amendment, would be contrary to our Constitutional principles and repugnant to the American people as a whole. Moreover, it would be impracticable to transport and relocate 16 million people.
- 4) *Segregation* of Blacks and Whites on a completely voluntary basis, or enforced under local statutes as local conditions may require. This is the policy often referred to as "freedom of choice," and it has been followed in many states until the past few years.

In the opinion of this writer, segregation is the only one of the four possible solutions of our race problem which is practicable and could save the American nation from eventual, and not too distant racial decay. It could be supplemented by official encouragement of Negro emigration to Africa on a voluntary basis. Such a movement has been sponsored or advocated recently by several Negro leaders.

There is no reason why voluntary segregation, which has succeeded elsewhere, cannot be successful in the United States. At the time of our first national census (1790) the Negro represented 19.3 percent of our total population. In 1860, just prior to the War, he represented only 14.1 percent. From 1930 to the present day, the figure has remained practically constant at just under 10 percent. If the Island of Barbados, with a much higher percentage of Negroes has been able to maintain racial segregation for three centuries with the most friendly relations between the races, there seems to be no insurmountable obstacle to the adoption of this policy in the United States. The existing obstacles to segregation in our own country are due primarily to a widespread ignorance of the biological consequences of racial hybridization. To dispel this ignorance, we must first unmask and expose the forces responsible for it.